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WESTERN RECORDER.

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General Sabbath Union.

ADDRESS OF THE CONVENTION TO THE PEOPLE OF THE UNITED STATES.

FELLOW-CITIZENS—The Convention assembled in the city of New-York from various parts of our country, composed of gentlemen of different denominations, to confer upon measures to secure the better observance of the Sabbath, avail themselves of the present opportunity to explain to you their views, and to appeal to your good sense, your patriotism, your conscience, and your piety, in behalf of that divine institution.

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensible to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not to be denied that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power, by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners, for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovating vigor which it bestows on exhausted animal nature; by the lengthened life and higher health it gives; and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance insures, that the Sabbath becomes the great moral conservator of nations.

It is the government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration; the main-spring of all moral movements; the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over a nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawu by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of business and plesure; that commerce, on our sea-board, and rivers, and canals, and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention, that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of acting upon a question, whose decision will affect deeply and permanently the destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration that nothing can be done, we read in the laws of the human mind, and the immutable analogy of moral causes, the certain downfal of our republic, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has groaned and travailed together in pain until now."

This alternative, while a ray of hope beamed on our path, we did not dare to encounter; the cries of our distant posterity assailed our ears; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood-bought blessings. And when we perceived the sensation which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward.* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up, in behalf of the Sabbath, a public sentiment, whose decisions would be at once law and its execution. We borrowed hope, too, from the promise of God, that a day of civil and religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent, in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universl public sentiment, which, under the guidance of science and the bible, shall disenthral the world.

Thus alarmed, and thus cheered and animated with hope, what, fellow-citizens, could we do, but, relying on the favour of heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath day. We have done it. On the ninth day of May, 1828, which we trust will hereafter be remembered as an era in our moral history, we formed an Association, to be denominated "*The General Union for promoting the Observance of the Christian Sabbath,*" the constitution of which will accompany this address.

It is not the object of this Union to enforce the laws of the several states in favour of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath, if they will; and our only hope is, that by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information; by the power of example; by a renovated vigilance in families, and among the ministers of Christ and the professors of his religion; and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath, that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institutions. We are cheered in these anticipations by the fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such this Union arises, and expects to be hailed by them as a benefactor, in the formation of a public sentiment, which shall release them and their families, and "the stranger within their gates," from a bondage so severe and distressing. We are the more confirmed in these expectations, from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day.

With respect to the withdrawment of our capital from business which violates the Sabbath, we act upon the principle that we may not lawfully do indirectly that which it would be unlawful to do directly; and with respect to the regulation of our patronage in favour of those who observe the Sabbath, we act upon the principle that we have a right to do what we will with our own, and are bound to render our substance the occasion of as little evil, and the means of as much good, to our country, as possible. That is a land of slavery in which a citizen may not regulate his property by his own discretion, in any way which does not interfere with the rights of others; and that is a land of more than papal despotism in which a man must be compelled to lend the influence of his patronage to the perpetration of evil, against the dictates of conscience, and with the fearful prospect of ruin to his family and his country.

The plea of coercion, as resulting from the distribution of patronage, with reference to moral results, is without foundation. We cannot fear that the common sense of this nation will decide that we may not wield the influence of property in such a manner, as will array powerful motives on the side of well-doing, and against doing evil; for if this be wrong, the government of God would be the height of compulsion and injustice.

Were it even true, however, that powerful persuasion is unlawful force, what must be said of that array of motives, so constantly pressed upon the friends of the Sabbath, to lend the influence of their capital and patronage to perpetuate the violation of that day? Is it unlawful to employ powerful motives for the preservation of the day; and, at the same time, lawful to urge, by powerful motives, its continued and hopeless profanation? We disclaim coercion, in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well," on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its besom; to engulf, in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a town, or city, or state, is hopeless. No alternative is left, but union of effort, and withdrawment from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remnant, at least, shall be saved. Already do we approach the perilous edge of that cataract, down which if we dash, nothing will be seen but the wreck of our past greatness, and the memorials of our blasted hopes. Now, should we fail to deter our countrymen from so great a death, we claim, and we mean to exercise, the privilege of cutting loose our own little bark. The time to do it has come; and instinct, humanity, patriotism, conscience, religion, have urged us to the deed. *And it is done!! By the grace of God, the members of this Union will exercise their rights of property, for the preservation of the Sabbath, of their families and their beloved country, unangered and unawed.*

And now we look for co-operation to the government of this nation, the representatives of freemen, to aid us by their conspicuous and powerful example, by their cogent arguments in the cabinet and halls of legislation, and by their manifestation of a sacred regard for the Sabbath, in all the arrangements of business at the seat of government, in the army and the navy, and upon the highways of the land. We trust that those whom we have clothed with power by our suffrage, to "see to it that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow-citizens, who inconsiderately, for amusement or gain, violate the Sabbath, we would say—Alas, brethren, why do you this evil thing? Do not imagine that we shall engage with you in any angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you must be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country, the welfare of the world, is at stake. If this nation fails in her vast experiment, the world's last hope expires; and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers, as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? And how shall we arrest the evil but by voluntary association and voluntary reformation? Will you, then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them? Will you forego the means of grace, purchased for you by the blood of Christ, stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, on the Sabbath-day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why, then, will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil?

To the labouring poor, particularly, we would say, it was for you, especially, that the sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence and competence, and all civil honours, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage. You may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them: He is omnipotent, and you cannot flee from him: He is just, and will by no means clear the guilty. And now, friends and brethren, we trust, that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the Ministers of the Sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it; and if for its violation "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the gospel?"

To the Great Cities of our Land, nurtured by the industry of the nation, and able, by the concentration of their social power and wealth, to send back upon the country, purity or pollution, moral life or death, we look for a cotemporaneous and decisive movement in behalf of the Sabbath. Oh! brethren, cease, we beseech you, to send out upon us, on the Sabbath-day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the main-spring of evil within you ceases, the land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your burning lava upon the land. And fountains of righteousness will ye be, when all within your gates shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

To conclude. We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made effectual only by his word and Spirit, associated indissolubly with the Sabbath-day, beseeching him to guide us by wisdom from above; to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with fortitude in circumstances of discouragement, with a single eye to his glory, with unshaken confidence in his promises, and untiring enterprise in his blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great republic.

From the Philadelphian.

MISSIONARY EXPENDITURES.

We make the following extract from "Missionary Paper," No. 5, published at Boston. Its author is the Rev. Dr. Beecher. We recommend it to the perusal of all, whose day dreams and night visions are disturbed by the *alarming waste* of money in our country, in the cause of missions. He has proved, with all *becoming gravity*, the folly of *present* disquietude at least, on this point, so far as the *national* treasury is concerned; and has also shut up the sluices of that generous sympathy which mourns over *individual* sorrow, by showing that the *average* on each contributor, is not so burdensome as many have *seemed* to suppose.—Such persons will likewise be happy to learn that when the work of retrenchment shall indeed become necessary, there are several other items of enormous expenditure, which may be greatly reduced, with unquestionable advantage to both national and individual interests:—

"If we look at the resources of our nation, we must be convinced, I should believe, that considerable more may be expended, than has yet been devoted to the cause of missions, without danger. The extent of our country, through so many climes, the richness and variety of its soil, and the unobstructed and highly stimulated enterprise every where let loose upon it, with such increased abbreviations of labour, and facilities of transportation, would seem to bid defiance to poverty in almost any form. Never before, certainly, was so much intelligence, and muscular power so aided by art, applied to purposes of industry upon such a soil, and under such a government, and such institutions, and under such a pressure of motive. The result cannot fail to be unparalleled prosperity; a surplus product, which cannot fail to produce an unbounded commerce, and ultimately an immense capital. It must be a heavy missionary draft, that shall impoverish such a nation as this!

"A single horse race, in 1823, is estimated to have cost, in bets, and time, and attendant expenses, not less than $300,000; three times the amount of missionary income for one year; and yet we have not heard the nation groan, and no fears have been expressed, to our knowledge, that we are in any danger of being impoverished by horse races, upon which it may be safely estimated, that at least a million a year is expended.

"The expense which is devoted annually for the support of theatrical establishments, "schools of virtue and good morals" in no respect superior to the bible and the preaching of the gospel, cannot be less, I should suppose, than two millions of dollars, and yet no fears are expressed that they will impoverish the land.

"The expenses of the last war are estimated at more than one hundred millions; and yet the nation has not even halted in the rapid race of prosperity.

"About thirty millions of dollars are worse than wasted annually, for ardent spirits; and though the crime it produces and multiplies does threaten poverty, it is the crime, and not the expense of the material, from which impoverishment is to be apprehended.

"From the *expense*, then, which the nation can sustained, and does sustain with increasing prosperity, it is obvious that missionary taxation cannot distress us, unless it shall have risen unto some hundreds of millions annually; for impoverishment never begins, until superfluity ceases. The great and good men of the present generation, therefore, who have felt patriotic solicitude on this subject, may sleep untroubled by dreams, unterrified by visions; for the entire annual amount expended upon missions, compared with the expenses which we do sustain unimpoverished, is only as the water in the merest rivulet, compared with that which all our rivers pour into the ocean. If we look at the sum which is actually expended for missions annually, it cannot but appear, that, at present, we are at a great remove from national poverty from this source. The whole annual expense bestowed upon the unevangelised at home and abroad, by all denominations of Christians united, does not exceed one hundred thousand dollars; and this sum is received from the hands of about 300,000 persons, out of 12,000,000; amounting to about 33 cents apiece. These must, of course, become bankrupts. But what if they should? What if they, and their houses, and flocks, and wives, and children, should all, like Korah, sink down to the centre of the earth! It would not check a moment the course of national business; it would scarcely make a ripple in the wave of our prosperity; and soon the page of history would be the only memorial that such an event had happened. But of this 100,000 dollars, not more than 30,000 are exported from the territories of the United States; about *ten cents* a piece, upon the 300,000 contributors. As for the remaining 70,000 dollars expended at home, we might as well tremble at the enormous sums expended upon agriculture, manufactures and commerce, or upon internal improvements, as at missionary expenditures laid out in our own land.

"Of the 300,000 persons, who contribute for the support of missions, three-fourths are children, and females, and persons in moderate circumstances, few of whom give more than from six to fifty cents. Two-thirds of the other quarter give not exceeding one dollar annually, which would leave about 8,000 persons, who give from 10 to 100 dollars; and a few 500 dollars. Now the money given by children is, generally, only what they save from money which would otherwise be expended for toys, or sensual gratification, and cannot affect materially the prosperity of the nation. Females, and the poor generally, give only the results of extra efforts to earn, or of extra economy to save, without touching, commonly, either their little capital, or their regular income; without retrenching their superfluities even, and much less without encroachment upon their efforts. Multitudes of these are Christians, redeemed by the blood of Christ, upon whom the obligations of christian charity are as binding, according to what they possess, as upon the rich; and who often, according to the extent of their plans and expenses, are as able to give as the rich are, and would esteem it a calamity and a persecution to be denied the privilege.

"With respect to those who give from five to one hundred dollars, it has been generally supposed, that men who are able to do this, have so acquired the art of taking care of their property, as not to need conservators to prevent their becoming bankrupt by charitable improvidence; and it is not perceived how a community can be impoverished by charity, when none of those who bestow it are, in any degree, straitened by their donations. Facts, however, are better than speculation. The business of missionary enterprise is of considerable standing, sufficient to produce some of the calamities which are feared, if they are ever to come. It is time, at least, to find some families or some individuals begging bread, who cast their bread upon the waters, confiding in the promise of heaven that it should return, and finding that the promise had failed. I have not yet been able to find a family, or an individual, in

poverished by charity; and I cannot but believe, if such events had happened, our ears would have been assailed by facts, instead of ominous predictions."

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Board of Directors of the Am. Ed. Society.—The Board of Directors held their quarterly meeting on the 8th inst. in Boston. Much important business was transacted, and arrangements were made for extending operations. *Thirty-four* additional young men were taken upon the funds, and the usual appropriations made to about two hundred beneficiaries, although the treasury has been overdrawn nearly *a thousand dollars*. The pledge which has so often been made, we rejoice to say, is about to be taken in earnest, and the friends of a pious and educated ministry are to decide whether it shall be redeemed. Suitable applicants will not be wanting, and if those whom the Lord of the Harvest has made his stewards do not withhold their substance, *now* that it is pressingly called for, the number of educated and devoted missionaries and pastors will be increased many fold in a short time. The question, "Who will go for us," will be answered by a host, each exclaiming, *Here am I, send me.*

The Board have revised their system of rules, and ordered the same to be widely circulated. From these it will be seen that the restrictions in regard to members of theological seminaries, now in the second or third year of their course, is removed, and any such students who sustain the character required, and conform to the rules, may apply for patronage.

It was also voted that legacies and donations of 500 dollars and under, which may hereafter be made to the society, instead of being passed to the *permanent* fund as formerly, shall be added to the *contingent* fund for immediate use, unless the doners shall give them a different direction.—*Qr. Jour.*

Religious Intelligence.

The following brief view of the proceedings of the General Assembly, and American S. S. Union, is condensed from the Philadelphian and New-York Observer:—

GENERAL ASSEMBLY.

The Assembly met on the 15th ult. and commenced with a sermon by Dr. Heron, the last moderator, from 1 Timothy, iv, 16, "Take heed, therefore, to thyself, and to thy doctrine, and continue in them; for in so doing thou shalt both save thyself and them that hear thee." After the Assembly was constituted, Dr. Ely was chosen moderator. There are this year an unusual number of young men in the Assembly; the whole number is about 150. On the following day, "it being announced to the Assembly, that the delegate from the General Association of New-Hampshire would be obliged to leave, he was requested to read the narrative of the state of religion within the bounds of that Association. This narrative was full of deep interest, and gladdened many a heart, and brought tears from many an eye. It appeared that many and large portions of the state had been visited by the gracious influences of the Holy Spirit. About 1200 had been added to the churches; and about 1200 more were reckoned among the fruits of the revivals within the year. Their various benevolent and charitable institutions had gone on with new vigour and enlarged efforts.

"The General Assembly resolved to set apart Wednesday next, as a day of thanksgiving, humiliation and prayer."

On the 19th and 20th, the Assembly were occupied chiefly in hearing reports on the state of religion throughout the Presbyteries. These have been unusually interesting. "It is said that they have never before furnished so much occasion for gratitude and thanksgiving to the great Head of the Church.—Most of our Presbyteries and very many of our churches, have, within the year, been blessed with the special influences of the Holy Spirit. Thousands of hopeful subjects of renewing grace have been admitted to christian ordinances, and thousands more are waiting for an opportunity to follow in their steps." The peculiar spirit of the age, in regard to action and enterprise, has been very conspicuous during the year past. Most of the Presbyteries reported something done for the cause of temperance within their bounds; and several reported the adoption of sabbath-keeping measures. A complaint of the Presbytery of Philadelphia against that of Columbia, in the synod of Albany, for licensing a candidate for the ministry who had been previously rejected by them, was after some discussion committed to the judicial committee. The latter also reported the appeal of some of the pew-holders in the first presbyterian church of Troy, from the decision of the Synod of Albany, which was put upon the docket."

AMERICAN SUNDAY SCHOOL UNION.

We learn from the Philadelphian, that the fourth anniversary of this institution took place in the first presbyterian church, on Washington square, in that city, on the afternoon of the 20th ult. A very large number of citizens and strangers convened: Alexander Henry, Esq. presided; prayer was offered by Rev. Mr. Livingston, of the reformed Dutch church; the children, from the galleries, sung an hymn, composed for the occasion by W. B. Tappan; the Treasurer's report for the past year was presented and accepted; and the Managers' report was read by Rev. W. T. Brantley, of the baptist church; after which several resolutions were passed, accompanied by appropriate addresses from Rev. Mr. Bedell, Mr. Mr. Halsey, Mr. Longacre, and Dr. Beecher.

It appears from an abstract of the report, that the sum total of receipts during the society's fourth year, is $19,484; that the society has at present 394 auxiliaries, which have under their care 3760 schools, 32,806 teachers, and 259,956 scholars; shewing an increase of 32 auxiliaries, 1160 schools, 8499 teachers, and 85,465 scholars. Presuming that the increase of schools, not auxiliary to the Union, has been equal for two years past, it would appear that the number of children now receiving instruction in the United States, is 345,000, about one-seventh of the population between the ages of 5 and 50 years. Recent accounts from foreign countries, enable the Board to estimate the present number of Sunday scholars in the world at 1,350,000. More than a million copies of different publications have been issued by the Union the past year; making a total of more than five millions since the commencement of the society's operations. A few only of the auxiliaries reported the number of conversions among the teachers and scholars. The numbers reported—probably not one-fourth of the real numbers—are 1259 teachers & 909 scholars; which being added to those of former years, make a total of 7659 teachers and scholars, who have professed religion since their connexion with the institution. The exercises closed with a hymn by the Sunday scholars.

"The importance of this institution is beginning to be felt over the whole land; and its benefits are seen in its happy fruits.—Several agents, it appears, have been employed in the service of the society, who have performed near 350 weeks labour, in promoting its great objects in different parts of the United States. I was sorry to learn, (says a correspondent of the N. Y. Observer), that so little of this labour had been performed in the western and southern states. While the middle, northern, and eastern states, have been roused by their heralds to noble purposes, how few have been heard along the shores of our great western waters. It is time, high time, that a powerful effort was made in behalf of the rising generation of the west and south."

AMERICAN (JEWS) MELIORATION SOCIETY.

The report read at the annual meeting, represents the general concerns of this society much in the state they were one year ago. The expedient of sending an agent to Europe has been abandoned; the required information having been obtained through the medium of a special correspondence.—A farm of 500 acres has been purchased on the west side of the Hudson, nearly opposite Hydepark, for the sum of $6500; which is considered a moderate price. It has been determined to support such Jewish converts only as will settle upon the farm; and to expend no money in procuring emigrants from foreign countries. At present, it seems, the society has no one under its care. It was stated, that the number of recent converts to christianity in Berlin and its vicinity, amounts to about 100; and in other parts of continental Europe, as many more. Some of these conversions, we suppose, are little else than speculative changes of opinion. Numbers, no doubt, are of a thorough and genuine character.

From the New-York Observer.

INTERESTING FROM CEYLON.

The Missionary Herald, for May, contains a joint letter from the missionaries in Ceylon, dated August 31, 1827, which is full of encouragement. Within the preceding six months, nearly 1000 native children had been added to the schools; twelve native members received into the mission church; and a printing-press set in motion. The whole number of schools is now 87; the number of teachers 90, besides 12 superintendents and visiters; the number of scholars, 3,725, of whom 765 are girls. The high school contains 133 scholars. The average number of attendants on Sabbath mornings, at each of the stations, is about 500. including school-children; making at least 2000 in the whole. In addition to this, there are three preaching stations in the neighbouring villages, which are supplied sometimes by the missionaries, but more generally by the native assistants. Surely these facts should put unbelief to the blush.

MORE ENCOURAGEMENTS.

The recent accounts from India have been more than usually interesting, and give promise of a brighter day. The following is from the Rev. Mr. Burton, baptist missionary at Digah, 300 miles N. W. of Calcutta, under date of Aug. 28, 1827:—

"Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every privation. I think I then informed you, that thirteen persons had been united to our little society, subsequent to my return from Calcutta. To these have been added an old Portuguese man, and six more European soldiers, from his majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's artillery. For these tokens of *His* mercy I would desire to be sincerely thankful, and from hence would take encouragement and hope, that the day is not distant, when "God will to the Gentiles also grant repentance unto life."

From the Boston Recorder.

SANDWICH ISLANDS.

Extract of a letter lately received from Mr. Levi Chamberlain, dated Honoruru, Oahu, Sept. 26, 1827:—

"This place is visited annually by about 2000 strangers; and I have known from 800 to 1000 here at one time. Judge what a scene of licentiousness and dissipation the village of Honoruru presents at such a season. The places of public resort are thronged, and present a scene of confusion and iniquity, at once shameful and degrading.

"But amid all that we see to disgust and excite compassion, we see something still to animate and comfort our hearts. Some have ceased to follow the multitude to do evil, and have turned their feet into the right way, to walk with those "who go to the house of God, with the voice of joy and praise, with the company that keep holy day."

"An effort was once made by some of the chiefs, to restrict some of the evils of the place. * * * The evils that are felt and complained of, will lessen gradually, as light increases and correct principles gain ascendency in the minds of the chiefs and principal persons. A reformation founded on light and conviction, will be effectual and lasting. The seed for such a reformation is daily scattered around; and though much falls by the way-side, on stony ground, and among thorns, yet some falls into good ground, and begins to spring up; and a crop of an hundred fold will in due time be gathered. Those who are engaged in the work of translation are making desirable progress. All the gospels are nearly completed. The History of Joseph, for a tract, is about ready for the press. The Gospel of Luke, 12 pages of which have been struck off, will be carried through as fast as we have strength and means for doing it.

"The people are calling for books, and necessity is laid upon us to exert every nerve to furnish them. Ten thousand copies of Luke are thought to be a moderate supply of the present wants of the people. I doubt not that numbers might be distributed at the different stations in a very few weeks, to persons who would very soon read it with fluency; many of whom would have it all committed to memory before a new work of the same size could be printed."

Jews in Poland.—Here the London Jews Society have several missionaries. In several places they receive encouragement. Many appear anxious to know the truth; there are occasional conversions and baptisms; while some contradict and blaspheme. Mr. Hoff removed last summer from Petrikau to Warsaw; where the word of truth seemed to prevail. He has since baptised two converts.

A Jewish Gazette has for some time past been published in Warsaw. It is stated that this persecuted people are beginning to cultivate literature and the arts in all the provinces of Poland. Two learned Jews are now engaged in forming a dictionary and grammar of the Jewish languages, as used in the Polish provinces.

Jews in Prussia.—Professor Tholuck, under date of Oct. 27th, 1827, states that the difficulties which had impeded the society at Berlin, are disappearing; and that some gentlemen high in civil stations have been chosen on the committee, and are full of zeal for the cause.

Rationalists.—The Rev. J. G. G. Wermelskirch, under date of Oct. 2, 1827, says, "A late disputation held in Leipsic, upon the question, *That the Rationalists of the present day are the old Naturalists, and the enemies of Revelation*, has caused a great sensation, and may lead to very momentous consequences. The whole system of the Rationalists is brought before the public in a printed address. The Rationalists are much enraged. Professor Krug, their great champion, has been completely beaten by the pious disputant, Dr. Hahn.—*Lond. Jew. Expos. for April.*

Revival Preaching.—The following remarks occur in an editorial article in the New-Hampshire Observer:—

"There is great reason to believe that the preaching which does not produce revivals at the present day, is not "the faith once delivered to the saints." In some instances, the opposers of evangelical religion, seeing the good effects of a revival, have thought that similar effects might be produced by their own religion; but although they may have succeded in their imitation of other things connected with the orthodox system, yet here they are compelled to yield, and to say with some of old, "*This is the finger of God.*"

"'Tis when THE CROSS is preached, and only then," that the regenerating influence of the Holy Spirit is exerted upon the human heart. This is a solemn and an overwhelming truth, and it will stand firm, while "despisers wonder and perish."

The Friends.—We learn that at the great annual meeting of Friends, commonly called Quakers, the whole society divided, leaving a large majority in favour of the religious views of the followers of Mr. Hicks. We have not been able to ascertain the points which divide this ancient and respectable fraternity; but understand that one side, the minority, support the old principles of Christianity; while the new-lights, or majority, believe in the inspiration of Christ, but not in his divinity. These are strong dividing points.—*N. Y. Enq.*

Amherst, (Mass.)—There are now upward of 460 individuals connected with the literary institutions of this place. At the lowest calculation, more than $40,000 are expended by these persons, for articles of subsistence, clothing, &c. Every year brings with it an increased demand for the necessaries and comforts of life. The west parish village is fast growing in importance. Five or six dwelling houses, perhaps more, are to be erected in the course of the ensuing summer and autumn. Besides these, another college hall is now in progress.—*N. E. Inquirer.*

Clergymen.—The quarterly list of the number of clergymen, ordained and installed in the thirteen states, is fifty-eight. The number of deaths of clergymen and students in theology, is thirty-eight. The sum of all their ages is 1535; the average age, 57.

A new Education Society—was recently formed at New-York, for the benefit of the pious indigent youth of the reformed Dutch church.

Revivals.

New-Haven (Conn.) Conference of Churches. The Religious Intelligencer mentions, that in the last conference held in that city, the number of hopeful conversions, within the fifty congregations represented, was estimated at 1900, exclusive of those which had taken place in a number of societies where revivals that had been enjoyed were not reported. The reports given included Saybrook and Haddam, and some other places, where the work commenced more than a year ago.

Philadelphia.—Extract of a letter from a member of the General Assembly, dated the 27th ult. communicated for the Western Recorder:—

"Last Sabbath was a very interesting day in the Rev. Mr. Patterson's church. Mr. Finney preached in the morning. In the afternoon the sacrament of the Lord's supper was administered. The house was crowded to overflowing.—Multitudes could not enter. Dr. Miller, of Princeton, commenced the services with prayer, and remarks upon the nature of the ordinance, and the solemn duties which communicants were bound to perform. He said he verily believed, that if ministers and churches were faithful to their covenant engagements, the world would tremble before them. After this, 87 persons were admitted—80 of them upon examination. About 30 were baptised. Mr. Beman, of Troy, and Mr. Finney, made addresses to the church and congregation. The scene was very impressive. Not less than 2000 persons were present. A large number of the ministers of the General Assembly were among the audience."

Gilmanton, N. H.—The New-Hampshire Observer furnishes a very interesting account of a revival at this place, as communicated by the pastor, Rev. Daniel Lancaster. The work commenced in the bible [class] meetings, about the middle of November, 1826, and first discovered itself in the unusual stillness and solemnity of the meetings. The lingering and gloomy cases refered to, it seems to us, are sufficiently accounted for in the circumstance that the work commenced when the "church was asleep."

"The first case of seriousness was strikingly distinct and marked, and had a powerful influence in giving a decided character to the revival. The instance referred to, was a young man 19 years of age, who had been a constant attendant on these meetings. While at work about 11 o'clock in the morning, he made this remark to the man by whom he was employed: "I should suppose, if an impenitent sinner had a full view of his situation, as it is seen by God, he would have no peace." The man replied, "Why? Do you know any thing about it by experience?" His answer was, "No; but I hope I shall." He had scarcely uttered these words, when, to use his own language, the Spirit of the Lord came upon him, and he had such a view of exposure to divine wrath, that he dropped the instrument with which he was at work, raised both hands, and exclaimed aloud, "Lord have mercy, O have mercy on my soul."

"The remainder of the day his distress was great. The day following he obtained no relief. In the evening he called on his minister. His manner of introduction will show the intensity and agony of his feelings. He went as one went to Jesus; he went *running*. But when he came to the door, he was tempted to return, without making his case known. He hesitated for a moment; then entered hastily, lest, as he said, he should be overcome by the temptation, and introduced his errand in these words: "Sir, will you *pray* for me this evening? Will you *pray* for me this evening?" He was requested to sit down. His only reply was, "Will you *pray* for me." The following conversation took place: "How do you feel, S——?" "I feel like a wretched, lost sinner!" "What have you done?" "Done! I have done every thing! I have broken the law of God! I have blasphemed his holy name! and now, I am going forward to the judgment, with a tremendous load of guilt upon me! O, how can I go to the judgment with this load of guilt! Do pray for me." After a few appropriate remarks, his case was committed to God, and he retired. He continued in this situation, though with less excitement of feeling, yet with strong and clear conviction of sin, for four months, when he hopefully received the pardon of his sins.

"When this young man was first wrought upon, the church was asleep. The day after the conversation referred to, was the Sabbath. The church was assembled at intermission, and the question proposed—What can be done to promote a revival of religion? After some deliberation a fast was appointed; a visiting committee chosen, and measures taken to rouse slumbering Christians to action and to duty. These measures seemed to be in a considerable degree blessed. The church awoke, and the work progressed. The following week, five were awakened; the next week five more; and so uniform was the progress of the work, that for ten weeks, there were five new inquirers every week. The most prominent characteristic of the work, was a still and deep solemnity. There were not wanting instances, where individuals sitting near each other at meeting, were both affected to tears, and both tried to suppress their feelings; each concerned lest the other should discover the emotion which had now become too deep for concealment. Often for days and weeks, both the husband and the wife privately read the holy volume, each careful to hide the precious treasure, if the other entered the room. And generally, when one revealed the feelings of the heart, it was found that the other had been for weeks in the same, or a similar state. Sometimes an expression of hope and joy broke forth, as the first indication that the heart had been pained.

"There have been in this revival an unusual number of gloomy cases. One was in absolute despair for six months; and then, a bright and as yet an unclouded hope broke forth, and has shown its fruit in diligent and untiring efforts for the salvation of sinners; while others, upon whom a deep gloom had settled, experienced a dawn of light upon the soul, and gave evidence of christian character for a considerable time before hope was indulged. Upwards of 30 in the society expressed hope of pardon during the winter and spring. Of this number, 40 have united with the church; one has commenced study, preparatory to preaching the gospel; and one has, we trust, gone to glory. The proportion of males is about one-fourth, of whom only five are young men; about one half of the whole number are heads of families.

"The Sabbath schools have not been passed in this work of grace. Seven or eight of the scholars have, during the past season, given evidence of being renewed; and all the girls in one school were seriously impressed. It is a circumstance worthy of remark, that these girls had for some time at the school-house in the neighbourhood, a weekly prayer-meeting, which was unknown to their parents until after the close of the district school; and was then ascertained only by their asking permission to go to the school-house. It was found, that they had been for weeks in the habit of meeting for the purpose of reading the scriptures, exhortation and prayer.

"In nothing, perhaps, has the influence of this revival been more visible, than in suppressing the immoderate use of ardent spirits. Among the converts, are two merchants, who immediately resolved to abandon a traffic which so directly destroys the souls of men. Many of the farmers, also, resolved no longer to use intoxicating liquors on their farms, nor employ men who cannot work without their stimulating influence. A Temperate Society has been formed, which promises to be useful.

"In several instances, men have been awaked while at work in the field or shop, or engaged in other common business of life. One instance is mentioned, of a man in public life, and having great influence in society, who was impressed while securing property taken on execution. Another, is that of a man about 50, who had been a notorious drunkard. His mind became seriously affected, and he determined to drive his impressions away. He procured a supply of spirits, in order to indulge freely on thanksgiving day; and that his purpose might not fail, he went to bed intoxicated on the evening preceding. He awoke in the morning in all the horrors of a guilty conscience. He continued about two weeks in great distress; and then began to hope in the mercy of God, through Christ; and is now an active member of the church."

Casco-Bay, Maine.—The Christian Mirror mentions, that a work of grace is prevailing in several of the islands of Casco-Bay. The people enjoy but very indifferent means of instruction; and their local situation is unfavourable for assembling together on the Sabbath. An evangelist is labouring among them, with precious tokens of success. Eighteen persons, most of them within the past month, have been hopefully converted.

"In *Maine*, revivals were never more numerous, or more powerful, than at the present time. If a particular account should be given of several revivals which are now enjoyed in the state of Maine, including details of remarkable conversions, the unbelieving "world could not contain the things which should be written."—*N. H. Observer.*

Great Crossings, Scott co. Ky.—The Western Luminary mentions that "a very interesting revival has commenced in a baptist congregation; and that one hundred and ten have been received into the church within a few weeks." No other circumstances are mentioned.

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 3, 1828.

Address of the Sabbath Convention.—The length of this address will not prevent the friends of the Sabbath from giving it an attentive perusal. See first page. The matters set forth are such as cannot be gainsayed or resisted. The appeal is made to every portion of the community. Even in a political point of view, it seems all are in duty bound to aid in the preservation of the Sabbath. The Sabbath is not only the safeguard of religion and good morals, but the preservative of the peace and order of community. Civil and religious freedom could not exist without it. Only let the Sabbath be forgotten, and its salutary restraints be banished from the land, and infidelity would soon triumph in blood and rapine. A large community of sabbath-breakers could never be governed, except by the iron rod of despotism. Nor could they be long restrained in any manner, as is evident from the history of a late revolution. France, in her worst days of infidelity, after she had abolished her Sabbaths, after she had slaughtered her king and her priests, and drenched her very pavements with the blood of her own virtuous citizens—even France felt herself compelled to institute one day in ten, for the purpose of compensating, in a political point of view, the loss of the Sabbaths she had cast away from her. It is marvellous that such an example as this should ever be forgotten. Political men may declaim as much as they please against the union of church and state; but let them not think that the restraints of religion can be generally trampled upon with impunity. A righteous Providence, even in this life, will reward national corruptions with national calamities; and no christian land, which shall at length forget her Sabbaths, can expect to escape the tremendous visitations of his rod.

But the address is not merely political in its aspects. The christian reader may find in it matter for profitable reflection, and derive from its perusal fresh motives for watchfulness and circumspection.

Most heartily do we rejoice, that a "General Union," for the promotion of the sanctification of the Sabbath, has been formed. The contemplated plan of the society's operations is every way unexceptionable, as may be seen by the address. The constitution we shall give to our readers next week.

General Assembly.—An abstract of a part of the proceedings of this body, is contained in the previous columns. Further details were received yesterday; but we have only room to say respecting them, that the subject of the General Sabbath Union met with approbation; as also the claims of colonization and temperance; and that the statement and petition of certain individuals in the 1st presbyterian church in Troy are indefinitely postponed, on the score of informality. The Assembly adjourned on Thursday the 29th ult. at 1 o'clock, P. M. Farther particulars next week.

"*Revival Measures.*"—It is known to some of our readers, probably not to all, that several articles, bearing the names of respectable clergymen, have lately appeared in the New-York Observer, in reference to an unhappy misunderstanding about certain real or supposed things, said or denied to be "new measures," in conducting revivals. We have always regretted the necessity of taking any part in this discussion; and though we had feared that circumstances would again press us, sooner or later, into the disagreeable service, we are not a little gratified to find by yesterday's papers, that the misunderstanding, at least so far as the public are concerned, is finally adjusted. We rejoice at this, because we fully believe that the interests of vital religion and the honour of our divine Master require it. After all, the real difference of opinion in relation to the prudential measures alluded to, is *comparatively* inconsiderable; and for our own part, we hope it will never again become necessary to call them up before the community at large; who are but ill qualified to appreciate their precise nature or merits. We copy, without further comment, the following article from the columns of the Philadelphian:—

"THE REVIVAL CONTROVERSY."

We have been requested to publish the following document, which we do with great pleasure; believing, that in the present state of the public feeling on this subject, it is the only course which the wisdom "which dwells with prudence" dictates:—

"The subscribers having had opportunity for free conversation on certain subjects pertaining to revivals of religion, concerning which we have differed, are of opinion that the general interests of religion would not be promoted by any further publications on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations and conduct, designed or calculated to

keep those subjects before the public mind; and that so far as our influence may avail, we will exert it to induce our friends on either side to do the same. (Signed)

"LYMAN BEECHER,
DERICK C. LANSING,
S. C. AIKIN,
A. D. EDDY,
C. G. FINNEY,
SYLVESTER HOLMES,
EBENEZER CHEEVER,
JOHN FROST,
NATHAN S. S. BEMAN,
NOAH COE,
E. W. GILBERT,
JOEL PARKER.

"*Philadelphia, May 27, 1828.*"

Sabbath School Missionaries.—The Western Sabbath School Visitant mentions the recent appointment of two additional missionaries in the Western Union—Mr. C. Chapman for Tompkins county, and Mr. J. A Hart for Chenango. More are needed; and two might be employed for a year, if application should be made immediately.

Liberality.—Dr. Spring's church, of New-York city, have pledged themselves to raise annually $2,250, for the education of THIRTY young men, under the care of the Presbyterian branch of the A. E. Society.

Items.—Rev. Mr. King, late from Palestine, has embarked for Greece, on an exploring tour. Dr. Howe has returned to New-York, for the purpose of embarking for Greece with supplies. Dr. Janeway, of Philadelphia, has signified to the General Assembly his acceptance of a professorship in the Western Theological Seminary, which he declined a year ago.—Rev. C. G. Finney has been constituted a life member of the association for distributing the scriptures in South-America, by ladies in Philadelphia.

Kittridge's Address on Ardent Spirits.—This very popular and useful tract has been stereotyped in New-York; price 25 cts. per dozen, with a liberal deduction to those who purchase 500 copies. Orders should be addressed to C. Hall, 144, Nassau-street.

Kingston Gazette & Religious Advocate.—No. 1, vol 1, of a new weekly paper, issued under this title, at Kingston, Upper Canada, has been received. The printer and publisher is Samuel Miles; the motto is, "Fear God and honour the king;" the character of the paper is not to be sectarian; and the advance price to subscribers is "fifteen shillings." This, we believe, is the first *religious* newspaper which has appeared in the Canadas.

For the Western Recorder.

UTICA BIBLE SOCIETY.

At a meeting of the citizens of the village of Utica, on Wednesday evening, May 21, 1828—A. VARICK, Esq. was called to the chair—G. S. WILSON, appointed Secretary.

The following resolution was adopted:—

Resolved, That it is expedient to form a Branch Society, auxiliary to the Oneida Bible Society.

Mr. DAVIS, agent of the American Bible Society, was present, and gave a statement of the plan and objects of that institution. He also presented a form of Constitution for a Branch Society, which was adopted.

The following gentlemen were chosen officers of the Society, viz:—

APOLLOS COOPER, *President*,
C. C. BRODHEAD, *Vice-President*.
Dr. A. M'ALLISTER, *Secretary*.
JAMES C. DELONG, *Treasurer*.
JACOB SNYDER, *Depositary*.
Mr. Higgins, Mr. Reed, C. Morris, M. Brayton. } *Collectors*.

A Society similar to the above was formed in Deerfield, the 19th inst. under very encouraging prospects.

For the Western Recorder.

A meeting of the inhabitants of Whitestown was convened, May 26, 1828, for the purpose of forming a Branch Bible Society, for said town. The Rev. Mr. Gale opened the meeting by prayer.

The object of the meeting being stated, Gen. F. C. WHITE was called to the chair, and Col. A. ROBINSON appointed Secretary.

A report of the number of families destitute of the Bible, in said town, was read by Rev. Mr. Davis, agent of the American Bible Society. The meeting was then addressed by him, and several other gentlemen; after which a constitution was read and adopted, and a committee appointed, to report to the Society, suitable candidates for officers of the Society, the ensuing year. The following gentlemen were reported and elected:—

REV. ELON GALUSHA, *President*,
FORTUNE C. WHITE, *Vice-President*.
AMOS ROBINSON, *Secretary*.
WELCOME A. CLARK, *Depositary*.
SETH S. PECK, *Treasurer*.

Collectors.

Isaac Northrop,	Charles Gibson,
Joseph Tibbets,	Sylvester Bliss,
Luther Holbrook,	Amos B. Jones,
Welcome A. Clark,	Chester Park,
Jesse C. Wetmore,	William Hovey,
Arnold Champlin,	Luke Smith,
William N. Pearn,	Ichabod Lovell,
Francis Wilcox.	

The following resolutions were adopted:—

Resolved, That every family in this town, destitute of the Bible, be supplied with a copy of the holy scriptures within two months.

Resolved, That the clergymen of the town be requested to hold special meetings in the respective school districts; and after the service, to take such measures as they may deem proper, to aid the collectors in carrying into effect the objects of the Society.

Resolved, That the collectors be required to collect and pay into the treasury of this Society, all the subscriptions obtained for the present year, within four months from this date; to be applied, so far as requisite, for the supply of the destitute of this town; the remainder to be forwarded without delay, to the Treasurer of the County Society, in carrying into effect their resolution "to supply with the Bible, all the destitute families in the county, within six months."

Resolved, That the President be authorised to call all special meetings, and also the next annual meeting of this Society, whenever, in his opinion, the interests of the Society may require.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Western Recorder, and New-York Baptist Register.

FORTUNE C. WHITE, *Chairman*.
AMOS ROBINSON, *Secretary*.

It is confidently expected, that at least $250 will be subscribed in Whitestown.

The following article was received before the recent meeting of the society to which it relates. Still it will not be out of date:—

For the Western Recorder.

UTICA TRACT SOCIETY.

The friends of the cause of *Tracts* are now asking, with deep and anxious interest—What is the Tract Society in Utica *doing?* What *will* it do? We know that it *has* done nobly, in times past; but to tell only what it has done, will not satisfy the feelings of those who are constant in their attachment to the cause. A mere recital of past transactions cannot satisfy the present and future demands of those who regard with pity and deep commiseration the perishing souls of men; neither will it redeem the pledge which this society has given to the parent institution. The latter, it appears, have commissioned an agent, for the purpose of arousing the energies that have lain dormant, and increasing the number and the efficiency of those among us who would aid in nourishing this fruitful branch of benevolence. Are the members and friends of the Tract Society in this place fully prepared to second the efforts which may be made? Are the auxiliaries ready to fill and enlarge their tributary streams? They are, in a certain sense, the streams which make glad the city of our God, and whose waters are for the healing of the nations. And have the friends of the Lord Jesus, in places yet unfurnished with tracts, "first of all, a willing mind" to aid and unite in forming auxiliaries among themselves? Remember then, that man, in his gifts for God, "is accepted according to that which he hath, and not according to that which he hath not;" but likewise, that he who in penury withholds his single cent, which he ought to cast into the treasury, is as really reprehensible as he who withholds a proportionate amount from his abundance of wealth. May we not hope and believe, that the friends of tracts in this whole county will immediately rise with open hearts and hands, to sustain and advance a cause which in former times has been so richly blessed, by the great Head of the Church? LEBBEUS.

For the Western Recorder.

MR. HASTINGS—Permit me, through the medium of your paper, to express my gratitude to the members of the Bible Classes attached to the second Presbyterian Church, for a recent testimony of their respect and affection, in presenting me a handsome set of Henry's Exposition of the Scriptures. Although the work, in itself, is highly valuable, and supplies an important place in my library of biblical literature; yet I shall value it the *more* highly, from a consideration of the source from which it has come.

May He by whose Spirit the Holy Scriptures were indicted, richly imbue the hearts of the *donors* with the dews of his grace; and thus qualify them not only to receive and profit by his word on earth, but to contemplate his character in heaven, and worship at his feet.

Utica, May 30, 1828. S. W. BRACE.

Political.

CONGRESS.

Congress adjourned on Monday of last week, after a session of about six months.

One hundred and sixty public and local laws, and six resolutions, were passed, and almost the whole of them during the two last weeks of the session.

The bill from the Senate, to remit the duty on imported iron, for rail-roads, did not pass; the House having refused to take the final question upon it; which, in effect, postponed it to the next session

The bill from the House, to abolish the office of major-general, was lost in the Senate on its third reading. The vote was even, 20 to 20; the Vice-President was absent, and no casting vote could be given.

Two resolutions, one to abolish the punishment of death, under any law of the United States; and the other to amend the constitution, so as to prevent the practice of duelling; were laid on the table of the House, just before the adjournment.

Among the acts passed, is one to permit the importation of books printed in Greek and Latin, previous to the year 1775, at a rate of duty not higher than four cents per volume.

It may appear somewhat singular, that after doubling the duty on *molasses*, a bill was passed, and it is presumed has become a law, reducing the duty on all kinds of *wine*.

The reports on the assault upon Mr. Adams, were, by general consent, laid over to the next session.

FOREIGN.

Arrivals at New-York and Boston, have bro't London papers to the 27th of April.

Russia, Turkey, &c.—The accounts respecting the final determination of Russia, relative to the Turks, are still somewhat contradictory. The latest report was, that the Russian army would not pass the Pruth until the beginning of May. This delay is attributed to the state of the weather, and the nature of the country. The London Courier, the leading government paper, says, that the march of the Russians has not been suspended on account of any remonstrances of the courts of London and Paris; for that no such remonstrances had been made or contemplated; and adds, that it is quite certain, that Russia has neither relinquished or modified her purpose of going to war with Turkey.

An article from Vienna, dated the 12th April, says, that it was understood that a note had just been received there from the English cabinet, in which it declared, that in case of a war between Russia and Turkey, it would remain neutral; but that in concert with France, it would persist in the execution of the treaty of the 6th July, relative to the pacification of Greece.

A letter from Constantinople, dated the 26th March, says, that the long dreaded news, that Russia had declared war against the Porte, was received there on the 24th of that month; and although not official, the news was generally believed, and had caused great sensation. Every one who had any property, was seeking to place it in a state of security.

England.—The bill to repeal the corporation and test acts, had passed to a third reading in the House of Lords.

A duty on foreign wool was proposed in Great Britain, and notice had been given in the House of Commons, of a motion to that effect; but it would be strongly opposed by the manufacturing interests.

DOMESTIC.

Appointments.—Hon. *James Barbour*, of Virginia, (now Secretary of War), is appointed Minister to Great-Britain. Gen. *William H. Harrison*, of the Senate, Minister to Colombia. Brig. Gen. *Alexander Macomb*, Major-General, in the place of Gen. Brown, deceased. Gen. *Peter B. Porter*, Secretary of War, in place of Mr. Barbour.

Fires in New-York.—A fire broke out in Bayard street, in the city of New-York, on Monday evening of last week, at about six o'clock, and besides twenty or thirty wooden buildings of comparatively little value, it entirely destroyed the Bowery theatre. The walls of this immense building were three feet thick, and it was otherwise supposed to be fire-proof; and so little apprehension was entertained for its safety, that no precautions were taken to remove the scenery or wardrobe, which were also consumed.—The building was insured for $50,000; and its contents were insured for $12,000. The whole loss is estimated at about $100,000.

On Wednesday morning, a second fire broke out in a lumber yard, between Varick and Hudson streets, which was soon extinguished; but shortly after, a carpenter's shop, near the yard, was discovered to be on fire. The flames soon communicated to the adjacent buildings; and two brick and four framed dwelling-houses, with several stables, were destroyed.

Two other fires occurred on Wednesday evening; but they were extinguished without doing much injury. The first was in a stable in the rear of St. Paul's church; and the other in a grocery in Fulton street.

Two firemen have been missing since the fire which destroyed the theatre; and it is supposed they are buried in the ruins.

Ten horses perished in the fire of Monday evening; and seven horses and a cow in that of Wednesday morning.

More Fires.—The New-York papers by yesterday's mail give the particulars of four later attempts to set fire in that city. One of them was to burn the vestry-room and office of Trinity church, and was made while the occupant was gone to dinner, by heaping a parcel of papers on the floor, and applying a match to them; but the fire went out of itself. The others partially succeeded; but the fires were extinguished without doing much injury.

No doubt is entertained that all these fires have been the work of incendiaries; and the insurance companies have offered a reward of $1000 for their discovery and apprehension.

New-York Franklin Bank, suspended.—It having been ascertained that this bank was unable to meet the demands upon it, the Chancellor, on the application of the President and one of the Directors, on Thursday last, allowed an injunction, suspending its operations, and ordered the bank to shew cause on Saturday, why a final injunction should not issue, and a receiver be appointed. It appears that the embarrassments of the bank commenced in 1826; since which time great exertions have been made to sustain its credit; but the pressure of the times has proved too much for it. The President, Mr. Leggett, on applying for the injunction, resigned his office; but he states it to be the opinion of the directors and himself, that with care and prudence, every creditor will probably receive payment.

Relief for the Greeks.—We have the pleasure to announce, that the brig Herald, Capt. Paget chartered by our Greek committee to take out supplies for the suffering Greeks, sailed yesterday morning, (Wednesday last), bound for Poros. We understand that her cargo is very valuable, consisting of a great number of boxes of clothing contributed by the benevolent ladies of this city and state, and the adjoining states of Connecticut, Massachusetts, and New-Jersey, estimated at about $38,000, and a quantity of provisions at about $7000 more; the whole, including freight, insured at about 50,000 dollars. The shipment is under the immediate care of the agents appointed by the committee, the venerable Samuel Woodruff, (an old soldier and patriot of the revolution, who was with our army at the surrender of Burgoyne), and John R. Stuyvesant, of this city, well known to the public as the assistant of Mr. Miller in a similar service, from which he has lately returned; who are particularly charged to order and direct the distribution of the articles among the suffering people of that country, according to the intention of the contributors. The Rev. Jonas King, sometime professor of oriental literature in Amherst College, and lately a missionary to Palestine, has gone out in this vessel, at the invitation of the committee, and will assist the agents with his advice. He has gone out on a seperate service—as the agent of the association of ladies of this city, and charged by them with the honourable duty of promoting the literary and moral interests of Greece. It occurred to them, whilst they were so benevolently engaged in providing clothing for the poor people of that country, that they might also do something further and better for them, by sending out this gentleman, so eminently qualified for the engagement by his virtues and talents, to aid and improve them by establishing schools for the education of their children, and by diffusing useful knowledge, letters and christianity, among them, in different ways. It is understood that he will remain some time in that quarter, occupied in this business, and no doubt greatly promoting all the best interests of the inhabitants. We will only add, that we consider this whole movement of our citizens, and particularly this crowning act of our ladies, as truly honourable to our city and country; and our warmest wishes will follow the Herald to her port.—*N. Y. Jour. Com.*

Sale of Gov. Clinton's Furniture, &c.—The sale of the late Gov. Clinton's household furniture, by the sheriff, took place in Albany on Wednesday last. His library was sold on Thursday. The silver vases presented him by the merchants of Pearl-street, New-York, have not yet been sold.

The members of Apollo lodge, in the city of Troy, have appropriated $25 from the funds of the lodge, to be placed in the hands of their grand master, Hon. Stephen Van Rensselaer, to be applied towards redeeming the furniture and library of the late Gov. Clinton; and have published an address to the other lodges throughout the state, inviting them to contribute to the same laudable object.

Col. King.—This gentleman has published "a card," in the Lockport Journal, of the 22d ult. addressed to Messrs. Garlinghouse & Bates, informing them, "that he has returned to the county of Niagara, where he can be found, and is ready to transact any business that they may have with him." The reason which Col. King alledges, for not being taken at Fort-Towson, is that he did not like to be carried through the country in irons. He had held the station of sutler last year at Fort-Towson.

The Lockport Courier states, that Col. King has entered into recognisance to appear at the next oyer and terminer, for that county, to stand trial for the offences alledged against him, concerning the abduction of Morgan.

President Adams & Masonry.—It seems to have been considered important, in at least one section of this state, to ascertain whether President Adams was or was not a mason. The following extract of a letter from Mr. Garnsey, one of our members of Congress, contains a very proper answer to the question, given by the President himself:—

"Mr. Adams is not a mason. This is a matter of no secret. I put the question some time ago. He answered, I am not a mason; but some of the best men that ever lived were; to wit, Washington, La Fayette and others; and I cannot see how that should affect either my moral or political character."

Morgan Conspirators.—It was expected that some of the persons indicted for the abduction of Morgan, would have been tried at the court of sessions held at Canandaigua week before last; but their trials were postponed until August.

Niagara Bank.—An injunction has been issued from the court of chancery, restraining the bank of Niagara from the exercise of any of its corporate rights, and from collecting or paying any of its debts, and also appointing William Williams and John Brisban receivers of the institution.

A man by the name of Thomas Thompson, about 26 years old, was drowned in the canal, at Albany, last Thursday night. He stated that his father was living in Harrisburgh, Penn.; and it appeared from a paper found on him, that he had been in Manlius, and in other villages between that and Albany.

Charles E. Dudley, Esq. has been unanimously elected mayor of Albany, in the place of Jas. Stevenson, Esq. resigned.

Five tons of maple sugar have been made the present season in the town of Lyndon, Vermont, beyond what is sufficient for the consumption of the inhabitants of the town.

☞ *NOTICE.*—The surviving Officers of the Revolutionary Army, who received commutation certificates, and the surviving non-commissioned Officers and Soldiers of that Army, (not on the pension list), who received certificates for the promised reward of eighty dollars, for enlisting for the war and continuing in the service until its termination, are requested, respectively, as soon as may be possibly convenient, to send their names, and the names of the places where their nearest post-offices are kept, by letter, (under cover to the honourable the Secretary of the Treasury), addressed to Col. Aaron Ogden, at the city of Washington, who will be there ready to receive them. This will supersede the necessity of appointing agents to transact the business at the treasury department, from whence, by this means, the proper papers will be sent, free from expense, to each individual showing his right to the benefit of the act of Congress, lately passed in favour of persons of the above description.

May 27, 1828.

MARRIED,

In the island of Malta, by the Rev. William Jowett, March 26, Mr. *Homan Hallock*, missionary printer under the care of the Am. Board, to Mrs. *Elizabeth Andrews*, wife of the late Mr. H. Andrews, printer to the English Church Missionary Society at the same place.

DEATHS.

At Mount-Vernon, 17th ult. Miss *Margaret C. Schoolcraft*, aged 23. Till the autumn of 1825, Miss Schoolcraft had lived like many others, careless of the one thing needful, though her life was strictly moral. At that season, she became deeply anxious for the salvation of her soul. After some months of great trial and distress, she began to hope in Christ, and soon after publicly professed her faith in his name.—During the time she was permitted to continue, it may be truly said, she adorned her profession by a pious and exemplary conversation. In the summer of 1827, she went into a decline. Her complaint proved to be the consumption. In the early part of her sickness, she became sensible she had not long to live, and appeared to make it her chief concern to be prepared to meet her Lord. Her complaint, at seasons, was unusually distressing. But amidst all her sufferings, she manifested the patience and submission of the real Christian. For some months before her death, she had a great desire to depart; not that she might be free from pain, as she expressed it, but that she might be with Christ. Her views of the way of salvation, through the atonement of Christ, were remarkably clear. She built all her hopes of future glory on the distinguishing grace of God, abounding through his Son. As the hour of dissolution drew near, her views appeared to brighten almost into rapture. Death had lost his sting, and was viewed only as a kind friend, to introduce her to the joy of her Lord. In this state of mind, with the utmost serenity, she fell asleep. In her death, her connections have lost a kind and valuable friend; her mother an affectionate and pious daughter, and the church a worthy member. "Precious in the sight of the Lord is the death of his saints."

At Greensburgh, near Tarrytown, Westchester co. on the 23d ult. *Isaac Van Wert*, one of the captors of Major Andre. A short time before his decease, in a conversation with his physician, he said, having reference to the Paulding monument, that he wished no monument to be erected to him, after his death.

In Elizabethtown, Essex co. on the 6th ult. Mr. *Robert Thompson*, a native of Scotland, and a soldier of the revolution, aged 112.

New Agents for the Recorder.

Rev. Mr. Caldwell, *Volney*.
Rev. A. Miller, *Granby & Fulton*.
Mr. C. R. Wells, *New-Haven*.

New School & Road Acts.

THE new School Act is for sale at the Bookstore of HASTINGS & TRACY.

The new Road Act will be printed and ready for sale this week, by the hundred, dozen or single. *Utica, June 3, 1828.*

Kidderminster CARPETS.

Shearman & Thomson,
AT THEIR CARPET WAREHOUSE,
No 62, Genesee-street—Up Stairs,

WILL receive the present week, three bales Kidderminster Carpets, of superion quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.
100 boxes fresh Herring,
Also, a quantity of white Havanna, Loaf and Lump Sugar,
Just received and for sale, by
PARKER & HASTINGS.
Utica, May 20, 1828. 21

NEW GOODS,

At No. 50, GENESEE-STREET.

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in New York. Their Stock is ample, embracing all the varieties usually found in this market. Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the New York bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.

Utica, May 27, 1828. 22tf

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27, 1823.

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES*: Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15, 1828. 16

Champaigne & Claret.

5 Boxes mark'd "I. C." Champaigne,
5 do. do. "St. Julien" Claret,
For sale, very low, by
PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 29, 1828. 6w18

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by
PARKER & HASTINGS.
Utica, May 20, 1828. 21

More New Goods,

WILL be received this week, by BIDWELL & WILLIAMS, at the UTICA CASH STORE, No. 67, Genesee street; which, together with their present assortment, *will be sold very cheap, for Cash only.*

May 20, 1828 21tf

NOTICE.

THE firm of WILLIAM JOHNSON & Co. has been, by mutual consent, dissolved.—Those indebted to said company are requested to call and settle their accounts.

Clinton, May 19, 1828. 3w21

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas, Molasses, Lump, Havana & brown Sugar, Green Coffee, Chocolate, Rice, Indigo, Pepper, Alspice, Ginger, Cloves, Cassia, Nutmegs, Starch, Macaboy & Scotch Snuff, Paper & plug Tobacco, London Mustard, Spanish & American Segars, Lamp Oil, Box & keg Raisins, Figs, Herring, Codfish, Shad, Mackarel, Bar & shaving Soap, Claret, Madeira, Port & Malaga Wines, Almonds, Filberts, Madeira & Brazil Nuts, Oils & Paints, Lead, Powder, Shot, &c. &c.

Together with a quantity of Glass, Crockery and Stone Ware, and Nails:—

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

Leghorn and Straw HATS.

Shearman & Thomson,
"*White Front, Green Door & Brass Knocker,*"
No. 62, Genesee Street,

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO*,

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES"

THE DIAL OF FLOWERS.

BY MRS. HEMANS.

'Twas a lovely thought to mark the hours
As they floated in light away,
By the opening and folding flowers
That laugh to the summer's day.

Then had each moment its own rich hue,
And its graceful cup or bell,
In whose colour'd vase might sleep the dew,
Like a pearl in an ocean-shell.

To such sweet signs might the time have flow'd
In a golden current on,
Ere from the garden, man's first abode,
The glorious guests were gone.

So might the day have been brightly told—
Those days of song and dream,
When shepherds gather'd their flocks of old,
By the blue Arcadian stream.

So in those isles of delight, that rest
Far off in a breezeless main,
Which many a bark, with a weary guest,
Hath sought, but still in vain.

Yet it is not life, in its real flight,
Mark'd thus—even thus—on earth,
By the closing of one hope's delight,
And another's gentle birth?

Oh! let us live, so that flower by flower,
Shutting in turn, may leave
A lingerer for the sunset hour,
A charm for the shaded eve.

Miscellaneous.

From the New-Hampshire Observer.

DR. JOHNSON'S LAST HOURS.

The last hours of this great man were peculiarly solemn and interesting. Notwithstanding his unexampled efforts in the cause of morality and religion, he had never given proof of that love to Christ which results from an interest in his salvation. He had for a long time felt that he was a sinner, and that something besides an upright life was necessary to obtain a remission for sins that were past. When his conscience had troubled him on account of a certain sin, he thought that it might be quieted by doing penance, and accordingly he exposed himself for a length of time to the rain, thinking that by this means he could expiate his guilt.

When he was upon his death-bed, he was visited by Sir John Hawkins, who found him in great mental distress. He endeavoured to administer consolation to his friend, by reminding him of the great reputation which he had acquired for his moral qualities and literary exertions. In reply to these suggestions, Dr. Johnson said that he "felt grateful to his heavenly Father for these favours; but that the prospects of death had become terrible, and that he could not think of it but with great pain and trouble of mind." Sir John was very much shocked at such a declaration, and instead of referring him to the Lamb of God, continued to administer consolation by telling him of his virtuous life. But all this was of no avail. He continued to mourn over his past transgressions, and especially lamented those sins which were known only to God and his own soul.

"In a visit which I made him in a few days, says Sir John Hawkins, in consequence of a very pressing request to see me, I found him labouring under a very great dejection of mind. He bade me draw near to him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join in it, he, with a look that cut my heart, told me, that he had the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him as I had done before, to reflect on the course of his life, and the services which he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offence he reasoned thus: "Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they are committed, he is a stranger. He is therefore to look on himself as the greatest sinner that he knows of." At the conclusion of this argument, which he strongly enforced, he uttered this passionate exclamation: "Shall I who have been a teacher of others, be myself cast away?"

Unspeakably wretched must that man be, whose dying bed is haunted by such a miserable comforter as this friend of Dr. Johnson's. Such men attempt to soothe the conscience, and quiet the fears of the dying sinner, till the worm that never dies begins his keen torments, and the redemption of the soul, which is so precious, has ceased forever.

But at last the dying man found peace through the blood of the cross. Boswell, his biographer says—

"Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account: "For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary, beyond all good works whatever, for the salvation of mankind."

In his dying hour, Dr. Johnson was heard

From the New-Haven Journal.

VULGAR ERRORS RESPECTING ARDENT SPIRITS.

1. "*Rum is cooling.*"—This absurd idea probably arose from the fact, that spirit applied to the external surface, and allowed to evaporate, produces a sensation of coldness, and that used in this way, it is a good application for inflamed parts. But entirely different is its effect when taken into the stomach. Here, its evaporation, on which alone depended its cooling power, being prevented, it acts as a direct stimulus, producing heat and general excitement. This is equally true of rum and all other distilled spirits; all contain similar proportions of alcohol, and on this depend their hurtful effects. Take from these liquors their alcohol, and it matters not which or how much of them you drink, as they contain no other hurtful ingredient.

2. "It is your *new* rum, *raw* whiskey, &c. that kills folks; but give us that which has age, your *good old smooth* spirits, and it will hurt no body."—To show the fallacy of this opinion, so often urged as an excuse for drinking, it need only be stated, that "*your old smooth liquor*" contains not a whit less of alcohol than that which is hot from the still. The fact of its being *smoother*, far from proving it harmless, renders it even a more dangerous article, inasmuch as a person will swallow a larger quantity of it than he will of such as has not lost its pungency by keeping. But a poison sweetened is a poison still. Talk no more of your *choice old liquors*, as being wholesome, until you can show that they contain a less proportion of alcohol.

3. "*Spirits are strengthening.*"—Those who thirst for rum are always ready with some excuse for the indulgence of their propensity. He that works over the forge, or furnace, pleads that rum is necessary to enable him to endure the heat. The tanner and farmer, exposed to wet and cold, must drink to keep themselves warm, and all who have no other excuse must drink to give them *strength*. Nonsense! Where did people get their strength in ancient days, before spirits were in use? The heroes of Rome and Sparta were not deficient in strength, and yet they had no rum, or any thing like it. The truth is, rum never gave strength to any one, and never can. It often excites people to *spend* their strength, and this too very foolishly sometimes, but never adds one iota to the general stock. If a person's life or fortune depended upon the utmost exertion of his physical powers for the space of half an hour only, he might have an excuse for taking a dose of brandy. But in the regular prosecution of business, be it ever so fatiguing, there is nothing to be gained by courting the aid of ardent spirits. A regular business can never be benefitted by spending all one's strength in one hour's labour, and having none for the next. Rum makes men feel stronger, in something like the manner that it makes them feel richer; it makas them more prodigal both of strength and cash.

4. "*Rum is good in sickness.*"—Be the complaint a cold, or a fever, a rheumatism, or any other ism, rum is the grand panacea. Patients, ever so ignorant of medicine in other respects, frequently know enough of the sanative effects of rum, to dose themselves with it to satisfaction, and render their disease tenfold worse, before any other medicine is thought of.

INTERESTING ESTIMATES.

A communication in a late Montpelier Watchman, contains certain estimates founded on facts communicated at a late meeting of the Temperance Society in that village. The estimates are founded on statements of sales furnished by the merchants, so that there can be no material error.

The distilled spirits sold in Montpelier village, during the year 1827, it seems, amounted to 23,498 gallons, which cost the purchasers $14,148 69. From this and other facts, it is estimated that the whole quantity sold in the county must have been at least 50,131 gallons, costing the consumers $30,114 88.

The grand list of the county, for 1827, was $91,519 10; on which it would require a tax of something more than 33 cents on the dollar, to pay the *rum bill*, as above.

Suppose the sum thus expended were applied to other purposes—to support clergymen, for instance—to hire school-teachers, and pay taxes; how far would it go?

One clergyman each, for 17 towns, at $500,	- -	$8,500 00
140 schools, $60 each, 4 months,		8,400 00
140 do. $40 each, 6 do.		5,600 00
State tax, 3 cents on a dollar,	-	2,785 57
Town do. 5 cents on a dollar,	-	4,575 95
Total,	- -	$29,861 52

Which deducted from the fund which we were distributing, ($30,114 88), leaves a balance of $243 36 unexpended.

Now, if there is a single individual in Washington county, who, in the opinion of competent judges, is one whit the better off, for what he consumed of the fifty thousand gallons, we should be glad to be informed of it.—*Con. Observer.*

EPHESUS.

What would have been the astonishment and grief of the beloved apostle and Timothy, if they could have forseen that a time would come, when there would be in Ephesus neither angel, nor church, nor city; when the great city would become "heaps, a desolation, a dry land, and a wilderness; a land wherein no man dwelleth; neither doth any son of man pass thereby." Once it had an idolatrous temple, celebrated for its magnificence as one of the wonders of the world, and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues, "Great is Diana of the Ephesians!" Once it had christian temples, almost rivalling the pagan in splendour, wherein the image that fell from Jupiter lay prostrate before the cross, and as many tongues moved by the Holy Ghost made the avowal that "Great is the Lord Jesus!" Once it had a bishop, the angel of the church, Timothy, the beloved disciple of John; and tradition reports that it was honoured with the last days of both these great men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the dome of the church, and the crescent glitters in its stead; while within, the keble is substituted for the altar. A few years more, and all may be silent in the mosque and in the church! A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians? The busy hum of a mighty population is silent in death! "Thy riches and thy fairs, thy merchandise, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war, are fallen." Even the sea has retired from the scene of desolation; and a pestilential morass, covered with mud and rushes, has succeeded to the waters which bro't up the ships laden with merchandise from every country.

I was at Ephesus in January, 1824; the desolation was then complete. A Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population; some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in a great measure accounted for this total desertion. There is still, however, a village near, probably the same which Chishull and Van Egmont mention, as having four hundred Greek houses.—*Arundell's Visit to the Seven Churches of Asia.*

JOSEPH BONAPARTE,

Ex-King of Spain, is one of the most distinguished foreigners who have chosen the United States as their permanent residence. This country, as it affords a safe and inviting asylum to the poor and oppressed of every land, (with the single exception of those who are so unfortunate as to wear a black skin); so it affords the only retreat in which a deposed monarch or a discarded courtier can feel himself safe from persecution, by the government on the one hand, and the suspicions of the people on the other.

While it is true that our citizens pay no higher respect to the *man* on account of his having been a *monarch*, it is no less true, that their dislike of monarchy does not diminish their regard for good sense and good conduct, even in a man who has worn a crown.

Joseph Bonaparte resides at Bordentown, New-Jersey, on the Delaware. He is a farmer, on a large scale, and a good citizen. A late traveller, whose remarks are published in the New-Hampshire Sentinel, makes the following passing memoranda:—

"His estate occupies a large territory. His house is in the French style, but not splendid. His lands, on which immense sums have been expended, are well cultivated. In all public improvements he contributes liberally. Something like $4000, I am told, he paid on one road. He is much beloved, and his memory will be ever dear to the villagers. There is scarcely now a poor family in the village, so many does he employ on his lands. He pays liberally, punctually, fulfilling all his contracts; no law suits; no disputes; and the intemperate and the immoral are at once discharged. He is constantly, in the season of agriculture, in the fields with his men, and is constantly with an elegant pruning hatchet in his hand. Strangers who are introduced, partake liberally of his hospitality. He has thus exchanged a coronet of thorns, for that of a peaceful agriculturalist, and become a citizen of our happy republic."

INFANT CORSE.

If any object which impresses the mind with solemn sadness, can, at the same time, infuse the pensive charm of melancholy pleasure, it is the innocent and beautiful corse of an infant, when the chill of death has stilled the pulse of life, and the countenance, which had been changed by disease and distorted by distress, has resumed its native placid sweetness. Then to gaze upon the lovely features, though cold in death, is a sight too touching and beautiful, not to awaken all the tender emotions of the heart and soul.

The fair forehead, adorned with a few little curls of soft and elegant hair; the cheeks, though no longer suffused with the glow of health, yet more beautiful than the most perfect production of the statuary; the lips, that prattled so sweetly in life, with a light tinge of the coral still remaining, looking as though they might yet speak; the neck and shoulders, of delicate whiteness and finished symmetry; the little hands and arms, more beautiful in death than life, crossed on the bosom that has ceased to beat; who can behold such an assemblage of loveliness, without being softened down into tenderness, and freely bestowing the consecrating tear of affection and humanity?

The rose is more beautiful when its petals are but partially disclosed, than when expanded to their greatest extent; so the beauties of infancy, checked in their unfoldings, are lovely in death.—*Nant. Enq.*

THE PILGRIMS.

A highly respectable gentleman from Plymouth informs us, that ardent spirits have been banished from all the ship-yards in that place, with one exception; and that vessels are built and launched without the *bad* help of a single dram. This is a successful imitation of the example set by the ship-builders of Medford, and deserves an equal share of praise.—*Philanthropist.*

Flatterers are as mean and sordid as they are mischievous and odious. To them may be applied the Levitical law, "Every creeping thing is unclean, and shall be an abomination."—*Jortin.*

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 83 Genesee Street.

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1828 9tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

Northern District of New-York, to wit:—

BE it remembered, That on the eighteenth day of March, in the fifty-second year of the independence of the United States of America, A. D. 1828, Truman Parmele, of said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Summary of Biblical Antiquities, compiled for the use of Sunday School Teachers, and for the benefit of families. By JOHN W. NEVIN, Assistant Teacher in the Theological Seminary of Princeton. In two volumes."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." R. R. LANSING,
Clerk of the District Court of the U. States for the Northern District of New-York.
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NOTICE.

THE Subscribers give notice to the inhabitants of the village of Utica, and the public in general, that they still carry on the

Cabinet & Mahogany Chair-Making Business,

in all its various branches, at their old Stand, No. 41, Genesee-st. They have now on hand, a large & elegant assortment of Articles in their Line, of the latest New-York fashions, and of superior workmanship, which they pledge themselves they will sell as low as can be bought in that city, of the same quality. Gentlemen and Ladies are respectfully invited to call and examine, before they purchase elsewhere.

They have just received a large and superior assortment of *MAHOGANY*, consisting of Boards, Plank & Veneers, Scantling, &c They are qualified in saying that this assortment is the largest and best selected ever before offered in this market; which they will sell as low as can be bought at the lumber yards in New-York.

They have also a large assortment of *Sacking-Bottoms*, for Bedsteads, Cots, &c.

Also, a small but well selected assortment of *CABINET HARDWARE*, of the very first quality, such as Bureau Trimmings, Table Butts, Table Castors, Sofa Do. Locks, Screws, of all kinds, &c.; all of which will be sold low, and warranted of the best quality.

Thankful for past favours, they hope by strict attention to merit a continuance of the same.

TILLMAN & BENJAMIN.
Utica, April 15, 1828. 16w6

DEFAULT having been made in the payment of a part of the money secured by a mortgage, bearing date the eighth day of December, 1823, executed by *Henry F. West* to *Russel Clark*, for twelve hundred dollars, on the the following described parcel of land, to wit:—All that certain piece or parcel of land, situate in the village of Manchester, county of Oneida, and state of New-York, bounded as follows, to wit: Beginning in the centre of the Seneca turnpike road, adjoining the land of David Pixley, and running thence northerly along said Pixley's line, three chains or thereabouts; thence easterly along said Pixley's line, four rods, to the line of a piece of land owned by Jesse Carpenter; thence southerly along said Carpenter's line as aforesaid, to the centre of said turnpike; and thence westerly along the centre of said road to the place of beginning; containing forty-eight rods of land, more or less—Notice is hereby given, that by virtue of a power contained in said mortgage, said premises will be sold at public auction, as the law directs, at the house called Shepard's Hotel, in Utica, on the fifth day of July next, at ten o'clock, A. M. of that day. Dated December 24, 1827.
T. E. Clark, Att'y. RUSSEL CLARK.

DEFAULT having been made in the payment of a part of the sum of two thousand three hundred and thirty-three dollars, secured by a certain indenture of mortgage, bearing date the eighth day of May, 1826, executed by *William Floyd*, and *Juliet* his wife, to *Henry Wager*, trustee of *Elizabeth Beckwith*, wife of *Reuben Beckwith*, of all that certain piece or parcel of land, lying in Western, Oneida county, and bounded as follows, viz: on the north by the line of the gore of Fonda's patent; on the south by the highway leading from Henry Wager's to David Hick's farm; on the west by the said William Floyd's land, and on the east by the land of Henry Wager and the late Daniel Paddock's land; containing about two hundred and twenty three acres of land, more or less; it being all the land in the town of Western which the said Reuben Beckwith and Elizabeth his wife deeded to said William Floyd on the twenty-fourth day of October, 1825:—Now, therefore, public notice is hereby given, that, by virtue of a power of sale in said mortgage contained, and in pursuance of the statute in such case made and provided, the said mortgaged premises, or some part thereof, will be sold at public vendue, at the inn of Gurdon Burchard, in Utica, Oneida county, on the fifth day of July next, at eleven o'clock in the forenoon.—Utica, December 29th, 1827.

HENRY WAGER, *Trustee.*
Thos. E. Clark, Att'y. 1

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartford, in the late town of Whitestown, and is bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety-two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning; containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*
8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated 26th April, 1828. BENNET E. PHELPS, *Insolvent.*

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.